

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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MORMONISM IN NEW ZEALAND.

THROUGH the faithful and diligent labors of Elder Beauchamp the principles of the Gospel have fallen into a number of good honest hearts in New Zealand and other portions of Australasia, bringing forth fruit to the honor and glory of God. As usual, this success on the part of the servants of God in inducing a few men and women to become reconciled to him and to endeavor to keep his commandments, is viewed with alarm by those who know not the ways of the Lord and understand not his purposes, and some very foolish remarks have been indulged in by certain of the papers of the "fifth quarter" of the globe concerning what are termed Mormonism and the Mormons, betraying much ignorance of what that system and that people really are. When people talk of a subject of which they are almost utterly ignorant, a subject against which widely spread and deeply rooted prejudices exist, and particularly when the talking is done in an angry spirit, it is almost impossible for it to be otherwise than that many very foolish and very ridiculous things should be said, many misstatements made, and many egregiously false conclusions drawn. This is the case with the New Zealand papers respecting Mormonism, as indeed it is the case very largely everywhere when the

newspapers and the religious periodicals take upon themselves to discuss anything pertaining to the great work of God.

Before us are extracts from two papers published on the opposite side of the earth to that upon which we live—one from the *Wellington Post*, the other from the *Wellington Christian Messenger*. The *Post* indulges in many antiquated claptrap phrases and ignorant and untrue assertions, and betrays a very unbecoming lack of reverence for the ordinances of the Gospel of Jesus Christ, which St. Paul declared, and which we also declare, is the power of God unto salvation to every one who will believe and obey. The *Post* relates the facts of Elder Beauchamp quietly introducing the principles of the Gospel into Kaireri, of success attending his labors, of unpleasant antagonism to him inasmuch that he found it advisable to retire from that place, of the hopes of his opponents that Mormonism would die out there, of the failure of those hopes, of the seed sown by Elder Beauchamp producing fruit, of "the foolish people who had been deluded by him" refusing to abandon their "delusion." But more than this—the Saints not only continued to hold fast to the principles delivered unto them, and to teach them to others, but had

the audacity to establish a Sunday school and teach the principles of salvation to their children and to any other children whose parents sent them to the school. Those persons, young and old, thus led astray, entrapped "through the waterhole in the Elder's paddock," that is, baptized in water for the remission of their sins, as Jesus and his Apostles taught, "would not be the only ones so led astray if the united feeling of the district was not aroused to expel the false prophet and his votaries." This very plain invitation to persecute and mob and drive the Saints from Karori no doubt the *Post* considered a very proper, civilized, orthodox Christian mode of procedure, and the best and most efficient line of argument that could be adduced to prove that the Mormons were deluded and not fit to live. It is the same mode of procedure and line of argument that hung Jesus upon the cross.

The *Post* indulges in the old slander respecting the Book of Mormon being a "pirated novel," Joseph Smith being "an impostor," Mormonism a "religion invented merely to swindle the community," the success of which was due "not to any merits in the scheme, but partly to the exceptional circumstances of the country in which it was hatched, and partly to the proneness to error in the minds of men." We certainly feel grateful to the *Post* for its magnanimity in conceding that Mormonism is a religion at all, in allowing it to stand within that sacred pale instead of being thrust unceremoniously outside as the *Post* would have the Saints thrust out of Karori. The *Post* further describes Mormonism as an "absurd faith," a "monstrous superstition," a "blasphemous mockery," "the most extraordinary creed ever offered," which some people will stupidly believe instead of the "sober philosophy" and "pure religion" recommended by the *Post*, which consists of "expelling" the Mormons from Karori, doubtless after the same fashion in which they were expelled from Missouri, "peaceably if we can, forcibly if we must." The *Post* thinks it is impossible to follow such "unintelligible nonsense" as Mormonism is, being simply the doctrine of Jesus

Christ, but the intelligible nonsense, "sober philosophy," and "pure religion" of the *Post*, in persecuting and driving the Saints of course every bigot and ruffian could readily comprehend, and of course would find wonderfully easy and good to follow.

The *Post* concludes that if people will avow their belief in Mormonism, and go "through the mummery of being dipped," the same as the Savior did, "they should be shut out as moral lepers, and invited to betake themselves to Salt Lake before the blight of their false doctrine spreads further over the community." It is very probable that the Karori Saints would be by no means offended with the suggestion that they be invited to betake themselves to Salt Lake City, but the *Post* will see at once that such an invitation would be a cruel mockery unless it were a substantial invitation, backed up by a sufficient supply of the needful. If the *Post* could induce the Karorians to extend such an invitation to the Karori Saints, we have no doubt it would be thankfully accepted, and the *Post* could congratulate itself upon doing something to help along the gathering of Israel, though no promise could be given that Mormonism would cease to spread in New Zealand.

The *Christian Messenger* is a Christian of a more noble type than the *Post*. The *Messenger*, naturally enough, deplores the spread of Mormonism in New Zealand, considers its doctrines "monstrous," a "strange mixture of truth and error," though of the Saints the *Messenger* frankly says "their practice in many respects is highly exemplary." We are much obliged to the *Messenger*. But it cannot accept the "grand distinguishing point between themselves and the rest of civilized mankind," considering that peculiar point only "another proof of the natural depravity of the human heart." We suppose we must excuse this opinion on the part of the *Messenger*, imputing it to prevailing tradition and ignorance, also the similar statement that the tenets of Mormonism are unscriptural and degrading, while we must commend the charitable admission contained in the following—"We admire their evident earnestness

and sincerity, and the zeal with which they seek to promulgate their doctrines, and wish such estimable qualities were devoted to a better cause." So do we wish, if a better cause could be found. But we have not found it yet.

We will further commend the liberal sentiments of the *Messenger* by giving insertion to the following, which the *Post* and many other self righteous papers would do well to take seriously to heart—

"We cannot help noticing, however, with deep regret, the bitter and unchristian spirit which the visit of this Mormon elder has evoked from some persons. During the heat of the excitement, we have frequently heard strange, but not altogether new, methods of combating error. "Duck him in the water," said one; "He has no visible means of support, get the Vagrancy Act to bear upon him," said another; "Pelt him with rotten eggs," said a third. Each and all of these are totally opposed to the spirit of the Gospel. What! is the citadel of truth and righteousness so weak that it must be defended with such unwarrantable weapons? Such a mode of offence and defence would

inflict a three-fold injury—it would confirm in their errors those who are wrong, weaken the cause of truth, and could not fail to injure those who wielded such weapons. It is ours to win with love and kindness those who are in error, and not to drive from bad to worse, even although such measures were permitted by civil law.

"If the followers of false prophets are earnest and diligent in spreading their doctrines, how much more should we be in diffusing the glorious Gospel of Christ. This is the sword that we are to wield, and which will pierce to the heart the King's enemies. Let us be up and doing. Let us sow in the hearts of men good seed—the seed of the kingdom, and that having once sprung up, there will be no room for the enemy's tares. While we are sleeping or slothful, souls are perishing for lack of knowledge. O that we were more earnest in the cause of Christ—more zealous for the promotion of His glory, so that when we are ushered into His presence by His grim messenger Death, we may not receive a starless crown, but a crown decked with many jewels—souls we have been instrumental in bringing to the feet of our Savior, Jesus Christ."

PARIS AND JERUSALEM.

The horrors of the latest siege of Paris have culminated this week. Making the necessary deductions from the startling telegrams received on Wednesday, there yet remains enough to terrify the civilized world. A civil war that has raged for two months closes in deeds of savagery for which no exact parallel can be found. The burning of Babylon, the sack of Rome, the destruction of Jerusalem, have been variously quoted as analogous, but only the last will sustain the suggested comparison. Then, as now, the irreparable mischief was caused by native, not by foreign hands, though the stimulus of external warfare was not absent. In the siege of the sacred city of the Jews, as in that of the sacred city of modern Sybarites, the combat was internecine. No quarter

was given then, as no quarter is being given now. Men fought to escape the death that awaited their surrender as they now fight in Paris, when, driven to desperation by the closing of all outlets from the city, they stand at bay and with blind demoniacal wrath burn the treasured monuments whose loss will embitter the triumph of their conquerors. In the warring of the factions of John of Ghiscala, Eleazar, and Simon, the same passions came into play that have just enacted the tragedy of Paris. From intestine divisions, causing unutterable misery, the orderly inhabitants of Jerusalem looked to the Romans for relief, as Parisians have learnt to regard the German enemy as their friend. Turning over the pages of Josephus, we find a host of passages whose signifi-

cance almost permits a contemporary application. "The city," says the historian, "being now on all sides harassed by the conspirators and the concourse of adventurers, the people between them, like some huge carcass, were torn in pieces. Aged men and women, distracted by intestine ills, were praying for the arrival of the Romans, and anxiously looking forwards to the external war for delivery from domestic miseries. Dreadful consternation and alarm had seized the native inhabitants. There was no opportunity for planning a change of measures, nor hope of accommodation or escape to those who desired them. For there was a general system of surveillance carried on; and the brigand chiefs, disagreeing in everything else, put to death as common enemies all who were disposed for peace with the Romans, or were suspected of an intention to desert, and concurred alone in the slaughter of those who merited preservation."

With the enemy at the gates, John of Ghiscala used the means that recent proceedings of the Commune have made familiar. "When the plunder from the people failed," says Josephus, "he had recourse to sacrilege, and melted down many of the temple-offerings, and many vessels necessary for the public ministrations, bowls, dishes, and tables; nor did he abstain from the wine vases, which had been sent by Augustus and his consort—for the Roman sovereigns ever revered and ornamented the sacred edifice. But at this time a Jew tore down even the donations of foreigners, remarking to his associates that it became them to use Divine things in the cause of the Deity without apprehension, and that those who fought for the temple should be supported by it. Accordingly, drawing the sacred wine and oil, which the priests kept for pouring on the burnt-offerings, and which was deposited in the inner temple, he distributed them to his adherents, who consumed without horror more than a hin in anointing themselves and drinking." Nothing was sacred to them. "They ranged their scorpions, catapults, and stone projectiles over the sacred gates, so that the temple enclosure all around, from the vast heaps

of dead, resembled a crowded cemetery, and the sanctuary itself a citadel. They rushed in arms into those hallowed and inviolable shrines, their hands still reeking with the blood of their fellow-countrymen. To such a pitch of iniquity did they proceed that with the same feelings of indignation with which the Jews might naturally have regarded the Romans had they been guilty of similar excesses towards them, did the Romans now view the Jews profaning their own sacred rites." *Mutato nomine*—let Germans be substituted for Romans—and the tale might have been told yesterday.

An attack on the Roman posts at the Mount of Olives is described in language that would fit a special correspondent's narrative of the combats for the *enceinte* of Paris. "A hot engagement ensued, and many gallant feats were performed on both sides: the Romans evincing military skill combined with strength, the Jews reckless impetuosity and unbridled fury. Shame led on the one party, necessity the other. To let go their enemies, now enclosed as in a net, seemed to the Romans most disgraceful, while the Jews had but one hope of safety—to force their way and break through the barrier." One point of similitude is, indeed, missing in the comparison of the ancient and modern stories. The clemency of Titus is without its modern analogue, and we may look in vain among the letters from Versailles for a hint of any such merciful consideration for prisoners as he showed. The behavior of the cowardly absentees from Paris towards the captives, who are not the spoil of their hand, is simply disgraceful, and its record fills the measure of contempt with which these creatures of the Lower Empire must henceforth be regarded. If Titus's example is to be held up to the Versaillesists, so may his care for the monuments of an enemy be contrasted with the savage violence of the incendiaries of the Louvre. Part of the Temple which sheltered John of Ghiscala was in flames, and, at a council of war held to consider whether the fire should be extinguished, Titus said, "Yes, for even if the Jews should maintain the war from the Temple, yet the Romans ought not

to wreak their vengeance on things inanimate instead of men, or burn down so magnificent a work, for to the Romans would be the injury, even as it would be an ornament to the Empire were it allowed to stand."

The story of the destruction of the Temple and the city, though surpassing in intensity of horror anything that seems possible in Paris, has yet some points which an eye-witness of the conflagration on Tuesday would have felt to be familiar. The Temple had been fired by the blazing torch of a private soldier thrown into the apartments round the sanctuary. Titus vainly endeavored to excite his legions to extinguish the flames. The soldiers were guided by fury alone. "Crushing together about the entrances, many were trampled down by their comrades, whilst many, falling amongst still hot and smouldering ruins of the colonnade, were involved in the calamities of the vanquished. As they came near the sanctuary, pretending not even to hear Titus's orders, they exhorted those before them to throw in the torches. The insurgents were now bereft of all power to assist; on every side was carnage and flight. The greater part of the slain consisted of citizens—a feeble and unarmed people. Each was butchered where he was caught. Around the altar heaps of dead were accumulating; down its steps flowed a stream of blood; and over them slid the bodies of those who met their doom above." Incited by the hope of plunder, the sanctuary itself was set on fire, and Titus was compelled to withdraw. Then, continues the historian, "While the sanctuary was in flames, everything that fell in their way became a prey to rapine, and prodigious was the slaughter of those found there. To no age was pity shown, to no rank respect; but children and old men, secular persons and priests, were overwhelmed in one common ruin. All ranks were enclosed in the embrace of war, and hunted down—as well those who sued for mercy, as those who made defence. The flames, borne far and wide, united their roar with the groans of the falling; and owing to the height of the hill and the magnitude of the burning pile, one would

have supposed the entire city in a blaze. Than the din of that moment nothing could be conceived louder or more fearful. There was the exulting war-cry of the Roman legions, as they moved in mass, the shrieks of the insurgents, encircled by fire and sword, and the wailing of the people over their calamities, as, deserted on the high ground, they turned in consternation towards their enemy. The multitude in the city blended their cries with the cries of those upon the hill; and now, many emaciated by famine, and whose lips had closed, when they beheld the sanctuary in a blaze, again gathered strength for lamentations and cries. The city beyond returned the echo, as did the mountains around, deepening the uproar; yet were the sufferings still more fearful than the confusion. You would, indeed, have thought that the hill on which the sacred edifice stood was boiling up from its base, being everywhere one mass of flame, and that the stream of blood was ampler still than the fire, and the slaughtered more numerous than the slaughterers. The ground was nowhere visible, so covered was it with the dead; but the soldiers had to climb over heaps of bodies in pursuit of the fugitives. The Romans, thinking it useless, now that the sanctuary was burning, to spare the buildings around, set fire to them all, both the remains of the colonnades and the gates, two of the latter excepted, one on the east and the other on the south. These also they subsequently razed to the foundations. They burned, likewise, the treasure chambers, in which were immense sums of money, garments innumerable, and other valuables; for this, in a word, was the general repository of Jewish wealth, the houses of the opulent having been there dismantled. The Romans next proceeded to the remaining colonnade of the outer court of the Temple, on which the women and children of the populace had taken refuge, with a vast promiscuous multitude, amounting to six thousand. Before Titus had determined respecting them, or the officers had given orders, the soldiers, hurried on by rage, set fire to the colonnade; whereupon some, throwing themselves out of the flames,

thus lost their lives, others perished amid them; so that, of so great a multitude, not one escaped."

The terrible picture of the historian is that of the fate of a city whose inhabitants had lost their religious faith and public spirit. In their stead were Pharisaism and materialism as the extremes of the popular creed, while self-seeking and factionousness filled the place of patriotism. The decadence of a nation which has thus lost its grasp of the spiritual forces of life is assured; accident may hasten it, as accident may retard. "To Paris all

thoughts turn," wrote Mr. Frederic Harrison in the last number of the *Fortnightly Review*, and, in a tone very different from that dictated by his exultant mood, we may repeat his phrase. All those who feel gratitude to France for her aid in the triumphs of liberty and progress must needs look anxiously for signs that her virility survives the severe trial it has suffered. But even sanguine observers will doubt the beneficial agency of M. Thiers and his Assembly; and meantime the prospect is unspeakably sad. —*L. in Liverpool Journal, May 31.*

THE ORIGIN OF SPECIES.

It is nearly twelve years ago that Mr. Charles Darwin published a work on the "Origin of Species." In this book he showed that species are modified by natural selection, and left the inference to be drawn, though he did not plainly state it, that man has been produced by gradual modifications from lower forms of life. But Darwin has just published two more volumes entitled "The Descent of Man and Selection in Relation to Sex." In this work he states that "Man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World."

The Academy of Sciences at Chicago have had a meeting recently, at which Dr. Foster, who is the President of the Society, read a paper on this Darwinian theory. This theory is perplexing the learned world just now. Many eminent men believe that Darwin's view is correct. Among his disciples the names of Lyell, Huxley and Lubbock stand out prominently, and they are scientists of established reputation. Their belief in and advocacy of Darwin's ideas trouble the scientific world. Dr. Foster, therefore, has conferred a real benefit upon the members of the Academy of Sciences of Chicago by opposing them, and bringing forward arguments to prove that men are not descendants of monkeys. So pleased were some of the members at learning this fact, that they could not refrain from ex-

pressing their thanks to the Doctor for the great services he had rendered by his reasoning.

If we did not have the evidence of our senses to prove to us that such ridiculous and absurd ideas as these advanced by Darwin were entertained and seriously discussed by men who make pretensions to have sense, we would not believe it possible that they would receive the least attention. A certain Scotch nobleman, Lord Monboddo, during the last century advanced a theory somewhat akin to this of Darwin's. He maintained that men were originally no better and possessed of no higher faculties than beasts, and that the orang-outang is of the human species. He had a theory that men were born with a caudal appendage. But Monboddo's companions, while they admitted his learning, only laughed at his theory, and charitably concluded that upon this point he was crazy. Had he been living now, and published a book containing his silly vagaries, he might have been as successful as Darwin in obtaining believers.

A more striking instance of the readiness of the age to adopt the most preposterous nonsense, if it only be set forth with the sanction of a so-called philosopher's name, cannot be adduced than in the case of this Darwinian theory. It is in every respect a system of the most revolting ideas, doing injustice to man, impugning the power of the Creator, and is unau-

tained by reason and physical evidence. As Dr. Foster justly remarked in his paper which he read to the Academy of Sciences, all experiments to give life to inert matter had proved abortive. Professor Huxley himself rested on the conclusion that this was impossible. A resort, therefore, to an original creative power was necessary. There must be some power to give life a start, if it ever had to be started. If, then, a Being was able to create life in its lowest forms, what was there to prevent him from creating it in its highest? In other words, if a monkey could be created, why not a man?

But why go back to the monkey for the origin of our species? Where can be seen, or what history furnishes us with an idea of, forms which occupy an intermediate stage between the monkey and man? All history proves that the contrary is true: that the tendency of mankind when separated from God, the Father and Creator of

the race, is to go downward, to become more brutalized and degenerate; instead of approximating to a higher type of perfection, they assimilate to the lower and more degraded forms of life. The truth is, instead of man being descended from such low creatures as Darwin imagines, he is the offspring of God. The Creator of the heavens and earth is his literal Father, and he derives his descent from Him. He is created in His image and possesses His attributes, limited and obscured it is true by mortality, but capable, nevertheless, under proper circumstances, of illimitable development and expansion. This is the true view to take of man. And in reflecting upon his origin, it is every way better to look up and endeavor to emulate the virtues and attributes of Him who is our Father, than to look down to the grovelling creatures from whom "philosophers" like Darwin would have us believe we sprang.—*Deseret News*.

A GOOD IDEA.

The New Orleans *Picayune* says—
"A half dozen of our best war steamers could not be more profitably employed in time of peace than in bringing monthly loads of immigrant passengers free of charge. No more useful occupation could be found for a thousand consular agents than the diffusion of information in European countries about America."

That is a proposition that suits us. "Uncle Sam" might give the use of at least one of them as a donation to our Perpetual Emigration Fund. The Latter-day Saints have proved themselves to be the best of emigration agents. They have acquired a reputation for this, superior to that of any

other people; and if one of these war steamers were to be put in their charge for a season, they would use it to advantage, and so manage the business that it would be quoted and referred to as a most successful and beneficial scheme. Putting these war steamers to this use, would be a most sensible method of benefitting their country. It would not only build up the nation; but think of the benefits that would be conferred upon the suffering poor, who now eke out a miserable existence in the crowded countries of the "old world." As for the consular agents, the Latter-day Saint missionaries would be far superior to them for the purpose suggested.—*Deseret News*.

It is in our mind and not in our surroundings that we must find our happiness.

Virtue has been described as an awkward habit of doing things differently from other people. It creates great mirth in fashionable circles.

We want such an access of truth that the general mind can be fed with a worthier conception of God, which will make every thought of him inspiring as the dawn of the morning, and will banish the superstition that this life is the final state of probation, as an insult to his plan of eternal education and a chimera of a barbarous age.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 13, 1871.

GREETING.

BELoved SAINTS—Having again been appointed to the presidency of the European Mission, upon my arrival in Liverpool it afforded me great pleasure to observe the wise, kind, diligent and capable manner in which my worthy predecessor, Pres. Horace S. Eldredge, had fulfilled its important duties; and to learn from him of the zealous, faithful and efficient labors of all of his fellow laborers both in the field and in this Office and in all the Offices in this Mission; and of the continued patience, faithfulness and good works of the Saints in general. And while rejoicing in finding this Mission in so goodly a condition, with an increasing spirit of inquiry in several localities, I feel all the more confident in trusting that we may all continue our labors with increasing unity, diligence and faithfulness, that our Father-in-heaven may abundantly direct and bless us in all our efforts toward advancing the reign of righteousness upon the earth.

The Elders from Utah who preceded and accompanied me are, as a body, men of much experience and tried integrity, and I take pleasure in commending them all to the fellowship of the Saints and the kind reception of those who may be privileged with their presence, counsels and teachings, with an assurance that the Saints and honest-in-heart will gladly welcome and listen to them, aid them in sustaining and spreading the principles of eternal truth, and, so far as may be requisite and consistent, minister to their comfort and wants. And opportunity is here taken to inform them that frank and free communications to this Office are expected from them on all matters of interest, advice, counsel, and the progress of the work in their several fields, that we each and all may the better render mutual assistance for harmoniously and efficiently accomplishing the utmost possible good.

It is a source of much gratification to me in being privileged to inform scattered Israel that comparatively a very liberal amount of means has already been forwarded from Utah to aid in the gathering, though, up to this date, nearly or quite all is in drafts and for persons named by the First Presidency to be forwarded, which equally emancipates the poor, and is here mentioned that those who may learn of the donations in Zion may not seek aid from this Office until such time as it may be aware that aid is within its control, of which timely advice WILL ALWAYS be given. Payments and donations to the P. E. Fund continue to be made, and were expected to so continue as late as available for this season; and it can readily be hoped that the amount may suffice for aiding all who desire to gather and faithfully live our holy religion. But whatever the amount this Office may be privileged to use for the gathering will be so used, as heretofore, to the last farthing, and with a constant

endeavor for its most advantageous and acceptable application, of which, as already stated, timely notice will always be given; but without means at the disposal of this Office for aiding, all are aware it is as powerless to assist as are those soliciting its aid.

It is proposed to give notice for other companies after July 12, at such times as may be found most advisable, with a view to forwarding the emigration as rapidly as possible, and then delay notifying the last company for this season until the middle or latter part of October, or even later if thought best, to give all possible opportunity for sending means from Utah, and accommodate those who can not go earlier and would otherwise have to remain here another winter.

Unless previously notified, it is altogether in vain for any one to come to Liverpool with the expectation of being assisted in the least degree by this Office, for as yet it has no funds for that purpose. And in regard to emigrating only to the States we have no advice to give at present, there being no one at New York to direct in finding employment. Those who have relatives or friends in the States to welcome and aid them, and means of their own to go to them, may better their condition by going only that far at the start. By advising of such cases, passages will be secured for any Wednesday that may be preferred, except the Wednesdays appointed for those going to Utah, as it is very desirable that the States and through passengers go on different vessels to New York, for by so doing the labors of brother Staines at New York are greatly facilitated, and all can better suit their circumstances as to day of sailing.

May God add His guidance and blessings to every effort for the spread of righteousness and the gathering and well being of His people, and enable us to so order our lives in this time as to receive the blessing of eternal lives in the world to come.

ALBERT CARRINGTON.

THE "CHANGES IN CONFERENCES," noticed in STAR 22, it has, after further reflection, been deemed most advisable to have take effect on the 30th of this month, and for all subsequent reports in accordance with the changes to bear date from and after the 1st of July next. In dividing the Southampton Conference, the Southampton, Portsmouth, Gosport and Winchester Branches and all the scattered Saints east of Southampton and those in the Channel Islands will be included in the London Conference; and the Crewkerne and Bridport Branches and all the scattered Saints west of Southampton will be included in the Bristol Conference. In the division of the Leicester Conference, the Coventry, Leamington, Rugby, Loxley and Welford Branches will be united with the Birmingham Conference, and the Leicester, Whitwick, Branstone, Dunton, Belper, Woodenbox, Derby, Sheepshead, Draycott, Stanion, Burton Overy, Loughborough and Barrowden Branches with the Nottingham Conference.

Presidents Dewey and Groo are requested to make correct transcripts of the balances and other requisite items from the Conference books, so far as pertain to the Branches allotted to the Bristol and Nottingham Conferences, and then transfer the Conference books and other papers to the London and Birmingham Conference Presidents. After the completion of that duty they are expected to labor in their present fields as Travelling Elders, and to report

the several Branches to the Presidents of the Conferences as under the new arrangement, until the time for their leaving for Liverpool to join an emigrating company, of which they will be timely notified. The Presidents of the Cheltenham, Kent, Monmouthshire and Norwich Conferences are expected to labor and report in like manner in their present fields from and after July 1st, only that Pres. Parry will be duly notified when it will be requisite for him to proceed to Birmingham to succeed Pres. Smith.

ARRIVED.—By letter from Elder W. C. Staines we learn that Elder Joseph Parry and the Saints accompanying him, arrived at New York on Sunday, 21st ult. Elder Parry started the next day on his westward journey home.

MINUTES OF A CONFERENCE

HELD IN THE CENTRAL HALL, CHAPTER ROW, SOUTH SHIELDS, MAY 21, 1871.

10.30 a.m.

Elders from Utah present on the stand—Horace S. Eldredge, President of the European Mission; George Lake, Pres. of the Durham and Newcastle-upon-Tyne, George H. Peterson, Pres. of the Nottingham, and G. W. Groo, Pres. of the Leicester Conferences; John I. Hart, Travelling Elder in the Durham and Newcastle-upon-Tyne, Lorin Farr, Travelling Elder in the London, Wm. L. Payne, Travelling Elder in the Glasgow, and George O. Noble, Travelling Elder in the Nottingham Conferences.

Pres. Lake presented the financial and statistical report, which showed that 50 had been added during the half year by baptism, and the Conference was in a flourishing condition. The authorities of the Church were presented and unanimously sustained.

Elder Hart reported his labors. He had found a decided improvement in the Saints in this Conference since he came among them. There was quite a spirit of inquiry abroad. He had invited many people to attend his preachings and they had turned out in great numbers.

Pres. Lake said he could speak well of the Saints of this Conference generally. Brother Hart and himself had been united in endeavoring to build up the kingdom of God.

Pres. Eldredge said he had been much blessed during his Presidency of the European Mission, for he had never had the first cause to reprove one of the brethren laboring under

him. He had been connected with the Church for 37 or 38 years, but he never had rested from his labors, and he never expected to rest till he had accomplished the work God had designed him to do. He bore testimony that Joseph Smith was a Prophet, and Brigham Young was his legal successor. He had labored much in the interest of the Gospel, gathering the poor Saints, and it was always pleasant work to him. He did not think he had done anybody any harm; if so, he was sorry for it. He had pleasure in and could say God bless those who were doing good, but he was on the track of evil doers.

Elder Farr spoke of the opinions of the world with respect to the Latter-day Saints, whom they denounced as examples of human depravity and without schools to improve their children. But the Saints could say they knew they had the Gospel. Not so with the modern Christians—they could only hope, believe, and think they had it. Yet some people would express surprise when we preached the Gospel to them, and say, "We did not think the Latter-day Saints taught such things; why, it is all Scripture!" The Savior promised that all who would obey the Gospel should know whether the doctrine was of God or whether he spoke of himself. He could promise to all men, if they would obey the message sent through the Prophet Joseph Smith, they should know for themselves whether the Gospel was true or not.

2 p.m.

Elder Noble said he could speak to the fact that in every Conference he had visited, the Saints were kind and good to the Elders. The people ridiculed the Gospel, and said baptism was nonsensical, but if they believed and obeyed the Gospel they could prove it for themselves. He exhorted the Saints to abstain from everything of an evil nature, cleave to the Lord, keeping his commandments and obeying the precepts of the Gospel.

Elder Peterson spoke of the confusion in the Christian world, their traditions and prejudices, showed the inefficiency of science and philosophy to impart a knowledge of the truth of the Gospel. The confidence of the people of the world was shaken and they had no faith in each other, but if we put the precepts of our religion into practice, we should increase in knowledge. Mormonism was a living system, but infidelity was on the increase in the world. People looked at Mormonism through dark glasses, and could only see it one sidedly. In the highest grades of life in this country infidelity was spreading, but in the last days God was going to establish the mountain of the Lord's house in the tops of the mountains, that all nations might flow unto it. Some people thought that if they could go to chapel occasionally, and read the Bible a little, they were all right. But let us not feel too much at peace, for the world was in commotion and there would be no peace till Christ came. Every effort of men to put down Mormonism had only tended to strengthen it. If ever there was a true Prophet upon earth, Joseph Smith was one.

Pres. Eldredge said, our religion embodied all truth, and if by mistake we had incorporated some errors into it, we would readily put them away as soon as they were shown to us. If we could be shown any truth which we did not possess, we would readily embrace it. Our religion gave us the privilege of not only believing the

Bible, but also of believing that the world existed thousands of years before the creation of Adam, in some shape or other. He further remarked on the fall of man, the plan of redemption, and the purpose for which it was designed, showing the difference of glories and how men could attain to them. Every man would be judged according to the deeds done in the body, and the resurrection would bring to every man that glory which he had worked for. Mormonism tended to exalt people and not debase them. If he did not know it was true, he would not be there to-day to advocate it to the people.

6 p.m.

Elder Payne said it was promised him if he would obey the Gospel he should know for himself whether the work was true, and he could testify that he had realized the truth of that promise. As soon as he was baptized those who had been his friends became his greatest enemies father, mother, brother, sister, all forsook him. But the Lord had said he who would forsake father, mother, wife, children, and all for the Gospel's sake, should receive an hundred fold. He declared that he had seen in the town of Liverpool in 24 hours more sin than he had seen among the Latter-day Saints all the 29 years he had been connected with them.

Elder Groo made many interesting references to the rise and progress of the Latter-day work, referred to the barren condition of Utah when the Saints first entered it and its present condition, and said Salt Lake City was to-day considered to be one of the most beautiful cities on the American continent. He had proved Mormonism for himself, and could not do other than be a Mormon.

Meetings commenced and concluded with singing and prayer.

GEORGE LAKE, President,
R. A. MIDDLETON, Clerk.

I have come to the conclusion, if man, or woman either, wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes; by having something to do, and something to live for, which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.—PROFESSOR UPHAM.

CORRESPONDENCE.

ENGLAND.

Bradford, June 1, 1871.

President Horace S. Eldredge.

Dear Brother—On Sunday, May 28th, we held a Conference in the West Gate Hall, Bradford. There were present on the stand, Elders from Utah—Horace S. Eldredge, President of the European Mission, M. B. Shipp, Pres. of the Leeds, and Lot Smith, Pres. of the Birmingham Conferences, and Charles Lambert, Traveling Elder in the Leeds Conference.

At 10 a.m. President Eldredge visited the Bradford Branch Sabbath school, and gave much valuable instruction, bearing on the importance and benefits of Sabbath schools. Elder Smith also addressed the children. Prizes were awarded by Elder Shipp to Mary Elizabeth and David Hillstead, for having learned and recited the greatest number of verses from the New Testament, sister Mary Elizabeth having, during part of the past winter and spring, committed to memory the Gospel according to St. Matthew, whilst at her work weaving in the factory.

Conference convened at 10.45. The Presidents of the various Branches reported their fields of labor in a flourishing condition; the great majority of the Saints were doing their best to roll on the work of the Lord. Elder Charles Lambert and President Shipp followed, speaking on the pleasures attending the life of a Saint doing his duty, and of the opposition to the Gospel and its causes, manifested in the misrepresentations of pulpit and press.

At 2.30 p.m. the Saints again assembled, and were addressed on the first principles of our holy religion by Elders Lot Smith, R. Walker, and Charles Lambert. In the evening Elder Shipp occupied the time. His subject was the fulfilment of the words of the ancient Prophets in the works of the Saints in these days, and in the

development of the kingdom of God established through the instrumentality of the Prophet Joseph Smith.

The Hall was filled by an attentive congregation, and although the Saints were deprived of the counsels of Pres. Eldredge, his health not permitting him to address them, yet all appreciated his presence in their midst, and separated rejoicing in the things of the kingdom.

Your brother in the Gospel,
M. B. SHIPP.

Newport, June 9, 1871.

President Horace S. Eldredge.

Dear Brother—Since my last letter three only have been added to the Church by baptism, but we are going to baptize three more to-morrow evening. A number are believing and have promised to be baptized, how long they mean to delay I know not, nor do I trouble much. We do the best we can, we bear a faithful testimony, we have the power of God with us, and we leave the result in his hands. I think, as many of the Elders have expressed themselves, that nothing short of some special power of the Almighty will awaken the people to a sense of their situation. As a general thing they are perfectly indifferent, they do not care if an angel has come from heaven, neither if there be Apostles and Prophets now on the earth.

The Saints as a general thing feel well, and are willing to do anything in their power for the cause and kingdom of God. They are living in great hopes that their deliverance is nigh.

I feel well myself, and there is nothing that gives me more joy and delight than to preach the Gospel by the power of God.

With kind respects to Pres. Carrington, yourself, sister Eldredge, and your associates in the Office, I remain, faithfully, your brother,

CALEB PARRY.

It is no more possible for an idle man to keep together a certain stock of knowledge, than it is possible to keep together a stock of ice exposed to the meridian sun. Every day destroys a fact, a relation, or an influence; and the only method of preserving the bulk and value of the pile is by constantly adding to it.—SIDNEY SMITH.

UTAH NEWS.

The following are from the *Deseret News* to May 21—

Grasshoppers were hatching out in considerable numbers on the bench north of Salt Lake City, towards the mountains.

A fire at Smithfield, May 13, caused from a stove pipe, consumed the upper part of a new frame building, just finished, belonging to Lars Toolson. The loss is estimated at \$300.

New Post Offices have been established by the Postmaster General at Bear River City, Box Elder County; Hebron, Washington County; Richfield, Sevier County; Clover Valley and Fort Hamblin.

Professor Wallace, the horse trainer, offered to hold an exhibition on the 25th ult. in the General Tiching-office yard, in Salt Lake City, the proceeds of which were to be given to aid the emigration of the poor from Europe.

J. B. Wasden wrote from Scipio, Millard County, on the 14th May, saying, "Our crops look excellent and promising for a plentiful harvest. The 'hoppers have put in an appearance, but by a united effort we hope to stem the progress of their ravages. Our Co-operative store is a thriving, paying institution. General good health and peace prevail in our settlement."

Bishop Simon Smith, writing from Clarkston, said, "I am happy to state that we have at last got a Post-office established in this town, with a semi-weekly mail. We have had several good rain-storms this spring. The crops look well. Our prospects for a bountiful harvest have never been better. There are a few grasshoppers and crickets on the outskirts of our farms, but not enough, I think, to cause any alarm."

The Museum department of the Deseret Museum and Menagerie presents a very different appearance from what it did on the premises recently vacated. The additional space in the new rooms gives much greater facility for the classification and advantageous display of the various collections, and thus doing better justice to Professor Barfoot by manifesting to a greater extent his assiduous and able exertions in making the institution valuable and interesting.

Bishop M. W. Merrill, of Richmond, reported that the grasshoppers were hatching out very rapidly all over Cache County, and the people were fighting them most energetically, and were determined to keep up the warfare, hoping, by that means, to save the greater portion of their crops. They did not feel near so much discouraged as in previous seasons. The Bishop thinks this was probably the result of their getting used to the visitations of the pests. Use is second nature.

Samuel Cornaby, of Spanish Fork, wrote, May 4, that he had lately received from California samples of the following varieties of silkworm eggs—"Japanese, White and Green Bivoltines, Large French Yellow, Montauban and Hybrid, French Yellow, and White, and a card from Japan untried in this country." The Spanish Fork Silk Company were building a small cocoonery, and had imported from California, the present spring, 4,500 multicaulis and alba mulberry trees, purchased with silkworm eggs produced in that settlement.

Messrs. Charles R. Savage and Geo. M. Ottewager, the famous photographers and artists of Salt Lake City, had received a letter from the Sandwich Islands, conveying to them the thanks of his Majesty Kamehameha V. for the presents of photographic likenesses and views which they sent him. To give our readers a clear idea of the proper way of expressing kindly thanks, we copy a few lines from the letter as printed in the *News*—"Kehai aku nei au ia olua i ko ka Moi aloha ia olua, no ko olua lokomaikai i ka haawi ana mai, ma ko'u lima,

i ka olua makana ia ia; ua aloha mai oia ia olua." The *News* hopes its subscribers will appreciate "its courtly and lofty style." We desire that our readers may be benefited in like manner.

A fatal accident occurred at New Harmony, Kane County, May 3. The victim was a little boy aged seven and a half years, named Charles St. George, son of Joseph L. and Mary B. Heywood. It appears Mr. Heywood left home that morning for a ride to Kanarra. During his absence one of his sons, named James Bell, a lad 13 years of age, took from the holster a horse pistol which had been loaded more than a year before during the Navajo excitement. There was no cap on the weapon, and the boy, having no idea that it was loaded, snapped it twice; he then, in a playful manner, presented it at his little brother and snapped it a third time, when the piece went off, a heavy slug passing through the child's head and instantly killing him.

It having been decided to construct the Utah Southern Railroad with 4 feet 8½ inch gauge instead of the 3 feet, as was at first contemplated, it was thought best to select a different route from the one chosen for the 3 feet gauge. The first street west of the State Road was determined upon as the most fitting, but for several reasons it was deemed best to run the line through the centre of the next block west, the County Court preferring to make arrangements for the right of way on behalf of the company with the owners of the lands than to have the street occupied by the line. This new line has been examined to Little Cottonwood, but as the stream there is an extremely difficult one to cross, the point at which that will be effected has not yet been decided upon. The work, however, is being pushed ahead with vigor.

Bishop Levi Stewart, of Kanab, says he left that region on the 2nd of May, up to which time the grasshoppers had not done much damage to the crops, and he was of the opinion that a fair harvest would be realized. He had noted the place where the eggs of the insects were deposited last year, and put in sixty acres of wheat north of the spot, which was a wise proceeding as they generally travel south. The work of planting out orchards there was ahead of anything the Bishop had ever seen in any settlement of similar age. The Indians manifested a very friendly spirit towards the settlers. A good grist mill was being built on the co-operative plan. The climate was as lovely and pleasant as could be desired, there being no extremes either of heat or cold. A Co-operative Stock herd had been organized, in which all the surplus stock had been invested. Later advices state that citizens from Kanab and Long Valley said the grasshoppers had destroyed all the small grain and early crops in that county.

A Conference of the Saints was held at St. George, Washington County, on May 5, 6, and 7. There were present Elder E. Snow, of the Quorum of the Twelve and President of the Southern Mission; Levi W. Hancock, Henry Harriman and Jacob Gates, of the First Seven Presidents of the Seventies; Joseph W. Young, Robert Gardner and James G. Bleak, of the Presidency of the Southern Mission; members of the High Council, and Bishops of most of the Wards in the Mission, together with a large number of visiting Elders. During the three days' meeting a number of Elders addressed the congregations. The principal topics of discourse were—the building of Temples and Tabernacles, the blessings of the Gospel, home manufactures, raising grain and fruit crops, sustaining home institutions, paying tithing, and other matters of vital importance to people settled in a new country and professing the religion of Jesus Christ. Mr. Loughery, foreman and manager of the Rio Virgen Manufacturing Company's Factory, was introduced to the congregation by President Snow, and spoke in a very interesting manner and in high terms of the capacity and condition of the factory, its machinery, &c., &c. He said he had seen as good cotton raised there as any he had seen in the East. A letter from President B. Young on the building of a Temple at St. George was read to the assembly. A general Priesthood meeting was held on Satur-

day evening, and was well attended. Elder George Spencer was called to go on a mission to the Eastern States, and President Levi W. Hancock to travel and preach in the different settlements. Conference adjourned until the first Friday in November next.

The following are from the *Salt Lake Herald* to May 21—

There had been a sharp frost in Davis County.

Hon. Geo. A. Black, Secretary for Utah, had started East, on leave of absence.

2,772,287 lbs. of freight passed over the Utah Central Railroad during the week ending May 15.

A distinguished party of Hawaiians had been visiting Salt Lake City. They were on their way East.

His Excellency Governor Woods was moving round amongst the people. His visit to the *Herald* Office was appreciated.

General Rosecrans had been moving round Salt Lake City for several days, visiting the mines and making himself acquainted with mining prospects in general.

Fall wheat sown in Morgan County last September was then in places fifteen inches high. This is as forward as the grain in more favored parts of those valleys. No grasshoppers had made their appearance in Morgan County so far this season.

An Indian Pow-wow to take place on the Weber was likely to be one of the biggest things of the kind that had ever taken place in Utah. If the Yampah Utes, the Uintah Utes, the Pahvants, the broken band of Shoshones and Bannacks and the Shoshones proper assembled, there would be several thousands of them.

Colonel J. C. Little had opened a new hotel, styled the American House, at his residence, and had given an inaugural dinner to a number of his particular friends on the opening day. The apartments are large and roomy, finely furnished, and the house is so arranged as to meet the requirements of a leading select hotel.

The following are from the *Ogden Junction* to May 20—

The mining excitement at Oxford, Cache Valley, was increasing. Prospectors were hunting in the hills for gold and silver, some twenty claims had been located, and the little town of Oxford was lively.

A little boy about three years old, the son of Mr. and Mrs. E. S. Ratton, was crossing the race on a small bridge at Taylors Mill, when one of the planks of the bridge gave way and precipitated the child into the water, and he was drowned.

G. Huntsman in a letter from Fillmore, dated May 8, stated, "The people of the old capital are yet alive to their mission on the earth. We intend to do our part in beautifying and subduing this portion of the vineyard. Public enterprise is on the increase. We have commenced our City Hall, which is to be built of brick, 40 feet square. The large brick Co-operative Storehouse is nearly completed, and several other fine houses are being completed, which will add greatly to the beauty of our city. The Co-operative Store has just borne another faithful testimony in favor of co-operation, by declaring a dividend of 44 per cent. for the last six months. Hurrah for the men that originated for us this principle. Our cattle and sheep are doing well. The people met in mass on Saturday last, and concluded to build a house for worship, which is to be commenced immediately. Size, 45ft. by 70ft., and 25ft. high to the square. The prospects for fruit are splendid here. The spirit of the people is joyful and their health is excellent."